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not infrequently that a woman has only an open kitchen and uses her sleeping-room for wet-season cooking and for storage purposes.

A woman owns all her cooking utensils, and it is usually her mother who equips her with these as soon as her husband has built her a kitchen. Before that she uses the pots of the woman whose kitchen she shares. The fittings of a Tale kitchen are not elaborate: a fireplace consisting of two stones placed side by side against the wall; a flat stone or low stool facing it on which the woman sits while cooking; the stirring-stick leaning against the wall to the right of the fireplace, and one or two old and partly broken calabashes to the left of it; this is the complete picture.

The most exacting task in a woman's routine is the provision of firewood and water. She collects her firewood on her husband's bush farm or on unowned bush land, which may be as much as 4 or 5 miles from her home. It takes her the best part of a day to collect enough for three days. The strain of coping with her firewood requirements becomes acute when a woman has a new-born infant to care for and cannot absent herself for many hours at a time. She may therefore invite a young sister or cousin to come and stay with her and assist her; and such a young girl is often eventually taken in marriage by her husband. Co-wives never lend or give each other firewood; but when a woman has recently been confined, her mother and sisters bring her gifts of firewood when they come to congratulate her, and her husband looks about for heavy logs to bring home to her. He may assist her to carry water, too, for a few days. This is the only time when a man performs these domestic duties. At the end of the harvesting season each woman carefully collects guinea-corn stalks from the fields and stores them on the flat roof of the sleeping-room or inside the kitchen for firewood.

Water is kept in large earthenware pots (*kwoor*) in the kitchen. There is no scarcity of water during the rainy season, as every ditch and furrow becomes a stream, but in the dry season it is a problem. The women and young girls spend many patient hours at the water-holes collecting the water, drop by drop, in their calabashes, as it seeps through the moist sand. This water is kept for cooking and drinking purposes only. A few water-holes do not dry away completely, but become foul with rotting vegetation and stagnancy. The

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827 881 *Náawun*, Heaven, the *ultima ratio* of Tale philosophy, corresponding in this context to our notion of Nature.

812 In keeping with this conception of physical growth, children are *expected* to acquire, in due course, the elementary bodily skills—sitting, 868 crawling, walking, running, hand-eye-mouth co-ordination in eating, 855 and so forth. There is no deliberate training in these skills. Parents 856 and older siblings take an affectionate and attentive, though sporadic, interest in an infant's psycho-physical development, but do not resort to special methods of fostering it. An infant beginning to crawl is allowed to practise more or less at will, watched by mother or sister, brother or father, lest it injure itself. An infant beginning to walk is supported for a bit, now and then, by an older child, or a parent, or any one to whose care it happens to be entrusted. There is no such thing as regular training in these skills. The attention given to an infant in these respects is a function not only of its stage of physiological development, but even more so of the practical exigencies of the situation with which the parent or older child has to cope at the moment. It is quite usual to see incidents such as this: a woman is [313] gathering guinea corn-stalks for her fire some 20–30 yards from the homestead. Her infant son of about 2½ years totters along the path to her calling out *mma*, *mma* (my mother). She appears to take no [516] notice until he reaches her. He stands beside her, clutching her thigh tightly, while she finishes tying the bundle of guinea corn-stalks. She [482] puts the bundle on her head and, as she wants to get back into the house as quickly as possible, swings the infant—by one arm—up to her hip and marches off. If she were not in a hurry she might walk back slowly, allowing the infant to follow her and throwing back encouraging remarks to him.

868 854 Since nobody thinks infants need special training by particular persons, the natives have a habit of bandying them about from one member of a family to another, though grandparents, co-wives, and other children of the same mother are the most usual nursemaids. A Tale child must, from earliest infancy, learn to co-operate to its fullest capacity with the demands of practical necessity: it must learn to adapt itself to such facts of reality as the economic preoccupations of its mother. I have often seen children of about 12–18 months left sitting in the shade for half an hour or longer, quite alone, while their